
6-27-1910**Evangelical Visitor- June 27, 1910. Vol. XXIV. No. 13.**

George Detwiler

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Evangelical Visitor.

The Earth Shall Be Full of the Knowledge of the Lord as the V Cover the Sea.—Isa. xi. 9.

"Some trust in chariots and some in horses; but we will remember

me of the Lord our God."—Psa. 10:7.

VOL. XXIV.

HARRISBURG, PA., MONDAY, JUNE 27, 1910.

No. 13.

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Paul.

(Concluded.)

He then was compelled to leave Ephesus and sailed to Troas. Here he expected to meet Titus, but did not. He was anxious to find out the effect of his letter to the Corinthians, so he went on to Macedonia and to Philippi. Here he found Titus and learned that the church at Corinth was doing well. He spent some time in Macedonia and perhaps it was in Philippi that he wrote the second Epistle to the Corinthians.

He then made a short tour into Illyricum, which is on the eastern shore of the Adriatic and also north of Macedonia.

When Winter was approaching, he went through Achaia, and then abode at Corinth and also met Luke there. During the time he was there he wrote the Epistles to the Romans and Galatians. He had expected to take ship and go to Jerusalem, but was hindered by a plot of the Jews to kill him. He therefore went hastily overland through Macedonia to Philippi. Here he and Luke stayed to help keep the pass-over, and also sent their traveling companions ahead of them to Troas and then after five days he and Luke also reached Troas.

One of the last Sabbaths of Paul's stay in Troas he was preaching in an upper room at midnight and a young man, whose name was Eutychus, fell from the window and was taken up dead. Paul restored him to life and then returned to the room to

his preaching and the breaking of bread until day dawn.

Then he left Troas on foot for Assos. This is a seaport of Mysia, opposite Lesbos, where his companions had preceded him by sea. Here they all took ship and on the first day reached Mitylene, which is the chief town of the island, Lesbos. The next day they sailed from Chios and the day following they went to Trogyllum, a high cape on the mainland opposite the island of Samos.

The next day they touched Miletus, which was then the ancient capital of Ionia. Here he called the elders of Ephesus together and gave them a farewell address. Then from there they sailed past Coos and Rhodes and then reached Patara. Patara is a seaport of Lycia. Here they changed vessels and sailed to Syria. Then they sailed past Cyprus and came to Tyre, which is a famous seaport of Phoenicia. Here the ship was unloaded and Paul went on land and spent seven days with the Christians of Tyre. On the seashore he bade them farewell and then went to Ptolemais, which is now called Acre. Here Paul's journey came to an end. And after staying one day they set out on foot for Cæsarea.

He came to Cæsarea for shelter in the house of Philip, the evangelist. Here they stayed many days and were visited by Agabus, a Judean prophet, who bound his hands and feet with Paul's girdle and also prophesied Paul's imprisonment in Jerusalem if he dared go there. And they all entreated him not to go, but all in vain. Some of the disciples of Cæsarea went along with Paul to Cyprus and there they stayed with an old disciple called Mnason.

Then they set out for Jerusalem. Here they were welcomed by the brethren. The next day after their arrival they were received by an assemblage of apostles and elders. Paul addressed them, giving account of his last journey. Every one received the address nicely, but the Judaizing sect in the church. They said he should prove his observance of the Jewish law by taking four Jewish Christians who made a vow and purifying himself with them in the Temple. This Paul did, but before the seven days were up the Jews stirred up the people and would have torn him to pieces but for the soldiers under Claudius Lysias, who took him and sent him to Cæsarea to Felix, the Governor. When Felix found out that Paul was a native of Cilicia he ordered him to be kept in Herod's judgment hall. And five days afterward Ananias, the high priest, with some members of the Sanhedrim council, and also Tertullus, a lawyer, came to Cæsarea and accused Paul for being the leader of the Nazarenes, and also one who profaned the Temple. But Paul defended himself by saying that he wasn't in the Temple or

raising up the people, or in the city. Then Felix postponed the judgment until he sent for Claudius Lysias, from whom he would receive all the information about Paul that was necessary. Then he commanded a centurion to keep him. When Paul talked to him about "righteousness, temperance, and judgment to come," Felix trembled and answered, "Go thy way for this time when I have a more convenient season I will call for thee." He also expected Paul to give him a sum of money to release him. In this two years passed when Porcius Festus became Procurator or Roman Governor instead of Felix.

Then when Festus came into the province the high priest and Jews told him to bring Paul to Jerusalem to be tried. But Festus said Paul should stay in Cæsarea, and he would himself go there. Paul claimed that because he was a Roman citizen he could refuse to be heard before Festus because he had not done anything to the Jews. He therefore appealed to Cæsar in Rome. After this Herod Agrippa II, king of Chalcis, and Bernice, came and Festus consulted Agrippa about Paul's case. Agrippa called Paul before him and Paul told him his life and also his conversion. Agrippa said, "Almost thou persuadest me to be a Christian." Paul said he would to God that they all would be like he, except his bonds.

They agreed together that Paul's appeal to Cæsar must be regarded. They sent him to Rome the first opportunity they got in the company of other prisoners. The soldiers were in the charge of Julius, a Roman centurion. They embarked at Cæsarea in a ship of Adramyttium. The ship first stopped at Sidon. Here Paul was permitted to go on shore and visit his friends. They then sailed under the shelter of Cyprus, because the winds were contrary. Then they sailed over the sea of Celicia and Pamphylia; they arrived at Myra. Myra was then a flourishing seaport of Lycia. Here they took ship on one of the large ships which was carrying corn from Alexandria to Rome. They sailed slowly along for some days and were near Cnidus. This is a cape of Caria, at the southern end of Asia Minor. But here the wind checked their course and they were driven southward into Salmone, which is the eastern cape of Crete. Then they sailed around the island and came to a place called the Fair Havens. This place is about five miles east of the town called Lasæa. Here Paul told them it would be wise to put up for the Winter. But the harbor was very unsuitable, so they sailed farther on to Phenice, another harbor of Crete. But when they sailed round by Cape Matala they were caught by a great north-east wind called Euroclydon. They went under

(Concluded on page 12.)

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EDITORIAL.

About Dividing the Word of Truth.

In studying the three lessons which the Sunday-school Committee gave us in Matthew, chapter 13, we cannot fail to note the great variety of interpretation which obtains with the different lesson writers. No doubt all are honest and sincere in their interpretations, yet it is hardly to be thought possible that Christ should have had such a wide divergence of meaning in His mind.

This chapter evidently marks a turning point in our Lord's method of teaching. It is a chapter of a parabolic method of teaching, a teaching which, according to verse 11, was both *revealing* and *concealing*. "Unto you it is given to *know* the mysteries of the kingdom of heaven, but to them it is not given (*to know*)." They the Jews, had now rejected Him. He had offered Himself to Israel as their King, as the son of David. He had given them His credentials, the works which He did bore testimony of Him. They said He cast out devils by Beelzebub the prince of devils, and made themselves guilty of an unpardonable sin. Jesus evidently now turned away from them, a turning which is significant of the large scope of the gospel

field, the world-wide blessings to the Gentiles as foretold by the prophets.

Our chapter contains seven parables which evidently are summed up in the expression of Jesus, "the mysteries of the kingdom of heaven," and possibly this fact may account for the variety of interpretation and exposition. Two of the parables are explained by Jesus Himself, and we would naturally expect uniformity among the expositors. But even here there is divergence. In the parable of the sower we have, "The seed is the word of God," and again, "The sons of the kingdom are the good seed," become so by the effect produced in them on account of having received the Word. Or as stated by one, "The word of God is the seed of the kingdom, which, being sown in the lives of individual men, produces in them kingdom results; that is to say, by the living Word of God the actual kingdom of God is realized in the individual life. Such men thus realizing in their own lives the kingdom, become the seed of the kingdom in the world, producing the results of the kingdom wherever they are planted."

The second parable—the Tares—is also explained by our Lord. He says, "The field is the world; the good seed . . . the sons of the kingdom; the tares are the sons of the evil one." Of this parable C. I. Scofield says, "These (the children—sons R. V.—of the kingdom) are providentially (v. 37), sown; i. e., scattered, here and there in the 'field' of the 'world' (v. 38.) The 'world' here is both geographical and ethnic—the earth-world, and also the world of men. The wheat of God at once becomes the scene of Satan's activity. Where children—sons—of the kingdom are gathered, there 'among the wheat' (vs. 25, 38, 39), Satan sows 'children of the wicked one,' who profess to be children of the kingdom, and in outward ways are so like the true children, that only the angels may, in the end, be trusted to separate (vs. 28-30, 40-43.) So great is Satan's power of deception that the tares often really suppose themselves to be children of the kingdom. (Mt. 7:21-23.) . . . The parable of the wheat and tares is not a description of the world, but of that which professes to be the kingdom. Mere unbelievers are never called children of the devil, but only *religious* unbelievers." (v. 38; John 8:38-44; Matt. 23:15.)

Others expositors say that Christians are the children of the kingdom,

and non-Christians are meant by the expression "children of the wicked one." Again others tell us that the kingdom of heaven, and the church are, in a sense, the same. Another one says, "The expression 'kingdom of heaven' may be taken as practically synonymous with *Christendom*. The church is not meant, nor the world; but rather the Church in the world. That is, the nominal, professing Church with its admixture of evil."

In the parable of the mustard seed we have, according to one teacher, a picture of the insignificant beginning of Christianity. Twelve obscure disciples then, now grown to be such a large tree, five hundred millions in 1910. Under its protection many have found refuge and shelter from worldly oppression, shelter from the great power of the devil. Another interpreter says, "The parable of the mustard seed prefigures the rapid but unsubstantial growth of the mystery form of the kingdom from an insignificant beginning (Acts 1:15; 2:14; 1 Cor. 1:26) to a great place in the earth." "The fact that in its branches the fowls of the heaven took refuge, interpreted by other uses of the figure, suggests that even within the realm of truth, there will take refuge much that is out of harmony with its principles.

Leaven is, by some, regarded as representing the working inwardly of the grace of God, transforming the life. Others say that leaven as used in the Scriptures is always a symbol of evil. It is never used as a symbol of good. It is "malice and wickedness" as contrasted with "sincerity and truth." "It is evil doctrine in its threefold form of Pharisaism, Sadduceism, and Herodianism." That interpreted by its uniform symbolism in the Scriptures, it recognizes the permeation of the whole present-age embodiment of the principles of the kingdom by an evil influence producing ferment and disruption, and tending toward corruption. These two parables deal with the kingdom on the side of human failure in the present age.

That the Hid Treasure is Christ, and the buyer of the field is the sinner who is seeking Christ, is the interpretation of some teachers, while others see in this "treasure hidden in the field, discovered and hidden, while the field is purchased by the sacrifice on the part of a man of all he possessed, interpreted by the use of the figure of the field in former parables, suggests

that sacrificial work of the Son of man whereby He redeemed the whole creation for the sake of the treasure hidden within it." Again another one interprets the Hid Treasure to be Israel, now hid in the field of the world, but looking forward to recovery and restoration.

The same writer interprets the pearl of great price to be the Church. "Covering the same period of time as the mysteries of the kingdom is the mystery of the Church. Of the true Church a pearl is a perfect symbol: (1) A pearl is one, a perfect symbol of unity. (2) A pearl is formed by accretion, and that not mechanically, but vitally, through a living one, as Christ adds to the Church. (3) Christ having given Himself for the pearl, is now preparing it for presentation to Himself. The kingdom is not the Church, but the true children of the kingdom during the fulfillment of these mysteries, baptized by one Spirit into one body, compose the true Church, the pearl."

Another one writes: "The parable of the merchantman who purchased the pearl of great price, that is, of great value, by the sacrifice of all he possessed, is a revelation of that work of the Son of God by which He purchased with His own blood the Church, that He might present it to His Father, the fairest and most beautiful gift of His love."

Others interpret the pearl to be salvation to secure which the sinner sells all he has.

One sees in these parables that Christianity—religion—will ultimately triumph and the whole world be brought to Christ, while the other sees in them the admixture of evil with the good and will end up in a crisis of judgment.

G. Campbell Morgan writes: "It is surely of the utmost importance that we observe that none of these seven parables suggest that the final victory of the kingdom of God on the earth is to be won in the present age. Neither do any of them forecast the glories of the final victory, or describe the conditions following thereupon. They deal exclusively with an age which will end with a crisis, as indicated in the parables of the tares and the dragnet. They were parables spoken with the one object of revealing to men, and especially to the disciples, to whom some were spoken in private, the processes of the present age, and the responsibilities consequently resting upon those who were called into fellowship with Christ in

the accomplishment of the purposes of God."

We are not writing these things in way of criticism, but only to show how varied are the interpretations of men as applying to the sacred Scriptures which, the Apostle says, "Are given by inspiration of God"—the Holy Spirit—*God-breathed*—and who certainly must know how the word is to be interpreted. Is it possible that He—the Holy Spirit—is not in these widely varying interpretations?

Conference Minutes.

Conference Minutes are ready. They are differently arranged than heretofore. They are articulated and indexed, and any subject can be found on a moment's reference. Single price, with postage, 10c per copy. In quantity the same as last year. We tried to get them out sooner but with every possible effort it takes the usual time.

S. R. SMITH,
Grantham, Cumb. Co., Pa.

Bible School.

I am repeatedly asked who is interesting himself about soliciting for Bible School provisions. The answer is, the same as heretofore. I am impressed to ask if this is purposely so. A certain brother said he believes he could have raised several thousand dollars since Conference, but his hands are tied. Just three weeks left of the first proposition and evidently "*nothing doing*."

Two Questions re Bible School Concern.

A brother asks two questions about the Bible School proposition.

1. In that more than one month has passed since Conference, and the Minutes of Conference are only now reaching the districts, would it be fair to adhere strictly to the stipulated two months, ending July 16, during which time the effort to raise the fund needed is to be prosecuted on the former lines, that is, by the appointed solicitors in the various districts, and this failing in the time limit the other plan consented to by Conference be at once pursued? The editor has no authority to answer, but it seems to him that the charity which suffers *long* and is *kind* would find a way that would be evidence of the Christ Spirit.

2. In the event that Canada students would patronize the Bible School, how would their standing be affected as regards following the profession of teaching in Canada? We

presume that would depend whether they could pass the required examinations in their home country. Perhaps others may be able to give better answers to these questions.

It is related that once a congregation of Christians in Rochester, N. Y., if we remember correctly, was much in need of a new house of worship, but the people were not wealthy, and the effort seemed to prove futile. The minister felt quite discouraged and it seemed not worth while to try. But early one morning a boy came and brought two bricks on a wheelbarrow, saying they were for the new church. The minister went out among his people cheered and enthused and told the people that the church would be built, that the first load of brick was on the ground. The people were stirred to enthusiasm and they went at it with a will and a vim, and, what was long known as the "brick church" in that city, resulted from this effort led by a young boy. We were reminded of this incident when we received the first response to our proposition in our last issue as to how to get the Bible school started. That response brought the pledges of three to place beside our own making four of the three hundred called for who agree to pay ten dollars a year for five years towards a Maintenance Fund. Shall we take courage and say the work will and must go forward? Will we hear from two hundred and ninety-six others before July 16? A sister who is one of the three who have responded, writes of her concern in regard to the school, that when she read our proposition there came from her heart a quick "*I will be one*." She recognizes that there are dear brethren and sisters who are conscientiously cautious concerning the school, that we need and appreciate them, but is reminded of the Scripture text, "This ye ought to have done, and not leave the *other* undone." If all were sufficiently conscientious and cautious concerning the education of their children, they certainly would rejoice for the prospect of having a safe place to which to send their children. While she has no children of her own so that in one sense it is not her concern, yet spiritually she has concern. And while her education is limited she is convinced that to have had a chance to attend a Brethren in Christ school would have been a great privilege. She feels sure that she would not then have learned things which, though not actually sinful, do yet

make her trouble. If she had learned the songs of Zion instead of the songs which she did learn it would have been better for her, even now. She believes if she had been taught "The Way of the Cross Leads Home," by a Brethren in Christ teacher she would have accepted Jesus in her school days which ended when she was 14 years old. Thus God would have had two more years of her life. The Lord called her when she was very young, and if her teacher would have been interested what a blessing it would have been to her; and what a spiritual pleasure to her parents to know she was in safe keeping in the school room with Christ's brother as teacher, and Christ's brothers as Board of Directors, Christ's Church supporting the Brethren in Christ School where is taught:

"Thy wondrous works, Thy mighty power,

Thy saving love proclaim"

in the school-room as well as in the pulpit and that

"We must needs go on in the blood-sprinkled way,"

in the garden, in the field, in the shed or barn, in the house; from the kitchen to the sleeping room, the laundry, the wardrobe, singing:

*"It is sweet to know as I onward go,
The way of the cross leads home."*

Now, in conclusion, will we stand together and come up to the help of this important work? Or will we say, "It is none of my concern." Would possibly the language of the Lord by the prophet apply to us, "Curse ye Meroz," said the angel of the Lord.

What has Meroz done? Nothing.

Why then is Meroz to be cursed?

Because he did nothing.

What ought Meroz to have done?

Come to the help of the Lord.

Could not the Lord do without Meroz?

The Lord did do without Meroz.

Did the Lord sustain any loss?

No, but Meroz did.

Is then Meroz to be cursed?

Yes, and that bitterly.

Is it right that a man should be cursed for doing nothing?

Yes, when he ought to do something.

Private advices inform us of interesting love feasts held in Brown county, Kansas, and at Bethel, North Dickenson county, Kansas. Bro. J. M. Sheets, so lately returned from his visit to the missions of the church in Africa and India, was present at

both of these feasts. The foreign mission effort was helped and encouraged by his interesting reports of the visit as was proved by the generous free-will offerings given at both of these places amounting to nearly \$275. At Bethel there were four persons received into church fellowship.

NEWS OF CHURCH ACTIVITY

IN THE

HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.

H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Levi and Sallie Doner, Matoppo Mission, Bulawayo, South Africa.

Myron and Ada Taylor, Choma, N. W. Rhodesia, South Africa.

H. Frances Davidson, Matoppo Mission, Bulawayo, S. Africa.

Harvey J. and Emma Frey, Elizabeth Engle, Mtshabezi Mission, South Africa.

The following are not under the F. M. B.:

Jesse R. and Malinda Eyster, Moderfontein P. O. (Intokozo Training School), via Zurfontein, Transvaal, South Africa.

Isaac O. and A. Alice Lehman, Box 116, Fordsburg, Transvaal, South Africa.

India.

A. L. and Mrs. A. L. Musser, Maggie Landis, Sen Villa, Madhupur, E. I. R., India.

The following are not under the F. M. B.:

D. W. and Mrs. D. W. Zook, Sripat, Purunia, Bankura district, Bengal, India.

Elmina Hoffman, Kedgaon, Poona Dist., Ramabai Home, India.

Mrs. Fannie Fuller, Gowalia, Tank Road, Bombay, India.

Central America.

Mr. and Mrs. J. G. Cassel, Huehuetenango, Guatemala, C. A.

Our City Missions.

Philadelphia, 3423 N. Second street, in charge of Srs. Eichelberger and Landis.

Buffalo, N. Y., Mission, 25 Hawley street, in charge of Brother George Whisler and Sister Effie Whisler.

Chicago Mission, 6039 Halstead St. In charge of Sister Sarah Bert, Bro. B. L. Brubaker and Sister Nancy Shirk.

Des Moines, Iowa, Mission, 1226 W. 11th street. In charge of Eld. J. R. and Sister Anna Zook.

Toronto, Ont., Mission in charge of D. W. Heise, Gormley, Ont.

Jabbok Orphanage, Thomas, Okla., in charge of E. N. and Adella Engle, R. R. No. 3, Box 1.

CLARENCE CENTER, N. Y.—Our love feast was held on June 18-19. It was a real love-feast, indeed. We were blessed by the presence of four ministering brethren. Bro. Noah Zook and wife were with us and we enjoyed their fellowship very much. Brethren J. R. Zook, Jonas Winger and G. E. Whisler, as well as a number of brethren from different districts in Canada helped to cheer us on the way. The weather also being beautiful, added to the enjoyment of the occasion. How we rejoice that a blessed Christ has left us this beautiful memorial service whereby we can remember His suffering and death and the great price that was paid that we might have eternal life through the blood which flowed on Calvary's Hill. Pray for us and the work at this place.

ALVIN H. BERRY.

WAINFLEET, ONT.—It is my privilege to report of our love feast held June 4, 5, that it was a grand meeting. Elder J. R. Zook of Des Moines, Ia., was with us and preached the word accompanied with the power of the Holy Spirit. Bless the Lord for the clean cut way. The attendance was quite large, and many felt the need of a deeper work of grace in their hearts. It was truly a heavenly place on account of the presence of Jesus in the midst. Other visiting ministers present were Bro. Aaron Huntsperger, of New Dundee; Elder Jonas Winger, Bro. Girvin Bearss, and Bro. Bert. Sherk, of the Bertie district. The saints received much encouragement and realized that Jesus was on hand to save, and to sanctify believers when a full consecration is made of soul and body for sacrifice or service. (Rev. 22:1, 2, 3, 4, 5). Bless the Lord for the new birth—for being born of the Spirit according to the word, that we can know by blessed experience that we have a home in heaven where are the faithful ones. Bless His name.

J. PUTMAN.

Forks Road, Ont., June 7, 1910.

BERTIE, ONT.—The love feast at Black Creek on May 28, 29, was largely attended. Ministers as well as laity were with us from the neighboring districts. We were also favored with the presence of Bro. Adam Book and wife from Upland, Cal., and Elder J. R. Zook, of Des Moines, Ia. The testimonies were spiritual and encouraging. The ministering brethren gave very instructive teaching on the prayer-covering and atonement.

Bro. Zook remained with us two weeks, and held a series of revival meetings. The interest increased up to the last. The attendance was good except on rainy evenings when special instructions were given to believers. Many sought the life more abundant, that they might have power to fully follow the Lord. Several found it to their soul's satisfaction. We believe that the effects of these meetings will be long felt among us. We also pray that God will continue to make us a body of believers useful in rescuing the lost of earth.

Several made a start for the kingdom. May God keep them faithful. Many others resisted the truth yet they did it against clear light and deep conviction as the word was preached in the power of the Spirit. We pray that God will continue to strive with them until they will yield.

On Sunday morning, June 12, Bro. Bert. Sherk and wife were ordained for the ministry. It was a solemn and instructive service. May God continue to use the brother in this important calling. It is evident he has the confidence of the church and well wish of the community.

An interesting childrens' meeting was held on Sunday evening before the last regular service. We much appreciated Bro. Zook's earnest efforts and trust that God will continue to use him to His glory.

A. AND W. WINGER.

Church News.

The spirit of God is still striving in the hearts of the lost, to convict them of sin and judgment to come (Acts 24:25). And while many are resisting conviction and are saying, "When I have a more convenient season I will call for thee." Oh, how

many "put it off" too long! We are made glad however, that there are still some who hear the Saviour's blessed words, "Come unto me all ye who labour, and are heavy laden and I will give you rest." On the evening of June 3, the brethren and sisters of Fairview district received word that the Spirit of the Lord was striving, and that their services were desired. A number of them went quietly to a private home—a place where they had never been before. The Spirit of the Lord seemed to meet with them in convicting and converting power—and at a late hour five souls were made happy in a Saviour's love—and fully willing to follow in all His appointed ways.

On the afternoon of the 5th, by request of the applicants, a service was held in the private home, which was well attended. After their testimony was received a consultation was held and it was decided to receive them into the church, which was done by the elder of the district, whereupon they were led to the riverside, just by the house where they followed the Saviour's great example in baptism. May they prove faithful and find many loving hearts with which to "journey to the skies."

May the Lord's servants lay very low at the foot of the cross and give to Him all the honor and glory (1 Cor. 10:31). May they be able to realize that here their responsibility begins. May many more houses become a house of prayer and many hearts a fit temple for the indwelling of the Holy Spirit. But may we all remember well the words of the Lord, "My spirit shall not always strive with man." (Gen. 6:3).

"When Jesus comes to reward His servants—

Whether it be noon or night;
Faithful to Him will He find us watching,
With our lamps all trimmed and bright?"

Oh, can we say we are ready, etc., H. M.

Report of Boulter Committee.

By virtue of our appointment by General Conference, 1910, under Art. 21, Sec. 1, we the undersigned visited Bro. Boulter's at Wachapreague, Va., May 30-June 1, and beg to make the following report:

As is so often the case where there is difficulty the reports and facts did not all agree. Sr. Boulter gave a written statement with respect to her part in the Philadelphia scandal and feels that she is under Is. 43:25. From the confession she made and the evidence she testifies to of God's forgiveness, we feel to accept the same in good faith.

Unpleasant incidents in connection with her recent visit to Lancaster county brought forth, we believe, too much of a vindictive spirit on her part and pray that she may have, by God's grace, more of 1 Pet. 2:19-21 engrafted into her impetuous nature.

In our judgment there is not sufficient cause to, at this time, invalidate her spiritual standing in the brotherhood and pray that due love and respect be shown her. As to the misappropriation of funds sent her for mission purposes we found no evidence to substantiate the charge. She did not keep as strict account of receipts and disbursements as would have been desirable

but believe that she will exercise more care in the future.

The sense of values differs widely in different individuals. A person brought up and accustomed to affluence may not be able to make a dollar go as far as the person who has been accustomed to penury. When real want from any cause whatsoever overtakes any one (Gal. 6:10) we as followers of Christ are duty bound to give needed assistance.

The dullness in the oyster business for the past two years, the business in which Bro. Boulter is engaged, has seriously affected their material resources. They are at present in want of the necessities of life and funds to successfully operate their business the coming season.

Their present daily needs should be supplied by free-will offerings through the Home Mission Treasury and trust that the brethren will speedily come to their relief. As relief for Bro. Boulter in his business we recommend a loan of \$400 to him for a period of eight months, from July 1st at 4 per cent. interest.

At a specially called council held at the Mt. Pleasant M. H., June 4, 1910, to hear the report of the committee at which most of the officials of Lancaster county, and two members of the Home Mission Board were present the loan was authorized and Enos H. Hess designated to secure the loan from individual brethren without recourse to him in case of a loss.

AARON MARTIN,
ENOS H. HESS.

From Sister Long.

Dear brethren and sisters, for some time I have had a real desire, as well as an inspiration to write for the *VISITOR*. The only reason I did not was because our time was taken up so closely ever since our General Conference. We were at five love feasts by request of some of the saints, along with some other visits and the reading of the word, and quite a bit of writing to our children as well as some writing which had to be done. Along with it all my health has improved, and that trouble of breathing when inside of the church or house is gone entirely. Words would fail me this morning to tell of God's goodness to myself as well as our oldest daughter and Oliver Doner Whitenmyer. We were all sorely afflicted, only in different ways. Only a few times in my life was I slightly afflicted in the way I was this season. While attending Conference my body became to weakened down that while I would testify at times after I was on my feet speaking, all at once my mind seemed to stand still and I sat down until it all came back. We are apt to forget that the mental faculties become weakened down. It is part of the body and the most important part also.

Just before Dr. W. O. Baker, our dear elder who will soon leave us, was getting ready to leave, I asked him to examine me as I was wishing to know the cause of my trouble. He found both heart and lungs in a sound condition, but he said I was suffering for want of oxygen.

While in the State of Michigan the first year I spent the most of my time out in the open air in visiting from house to house and when Winter came I got a fur coat and wore it over top of my other coat. I was out in all kinds of weather, on long

journeys, and along with all this, I was really enjoying the best of health, happy and praising the Lord.

Oh how happy and contented we can be when we know we are just where God wants us to be. And its our privilege to know where our God-appointed place is. I lost my mother when but nine years old, and one of a group of six children. The youngest followed the mother to the spirit world in eight or ten days. Fathers, as a rule, do not seem to know and realize the great importance of watching over the children as a mother, neither can they if they have to labor day in and out to support the children. We children often did things we never would have had a chance had our mother been spared, and this caused me to stay very close at home while husband went out in the ministry, and was glad to do it for the good of the children. Do not understand me that I mean to complain. No. God's ways are high and holy, and God's goodness to us can not be fathomed.

The dear Lord spoke so clear and definitely to our mother that she told her father that she would not live long, and so sure was she that she even cut up some of her clothing to make garments for us. Then we again see God's love to us in giving us our aunt for our mother and to-day she calls us her children, and the name, step-mother, seldom is used by any of us children out of due respect to our mother.

Well, praise the Lord, for the hard places in our lives. As we stand true to God we come out victorious every time and on higher ground. During the last Winter I came through a long dark tunnel with here and there a light. Finally, by holding on to God in prayer and faith I came out victorious where all around and about me was light. Oh, praise His holy name! All that dread of going to Texas vanished away so that when the time comes to go I expect to go with my husband and endure hardness as a good soldier for Jesus Christ. It is so important that our way is clear when we move out on any line, as it gives the evil one more room if we do not have things definite from God. Some may wonder when we expect to start. Husband thinks by August. The time will be set to suit the ones who expect to go along. Our address will be Salona, Pa., in care of B. F. Long.

MARY J. LONG.

RAGHUNATHPUR,

MANBHUM DISTRICT, INDIA,

May 10, 1910.

Dear ones in Jesus:

"Thou O Lord, art a shield about me; my glory, and the lifter up of mine head."

The above is our continual testimony. Thank God! The Lord in many ways is answering prayer and helping in the work for which we praise Him. *His presence*. I wonder sometimes if we appreciate it as much as we ought. It is hard for us to comprehend it sometimes, but it is nevertheless true. It is the realization of *that presence* that helps to holy and joyful living. It is *that presence* that causes the success that attends our lives in the work He has given us. It is *His working through us*. Bless His name!

We wish to give a brief report of the work at this place. At the beginning of the year one was added to our community by

(Continued on page 12.)

OUR CONTRIBUTORS.

Get the Vision.

(Isaiah 6:1-8.)

Get the vision, wondrous vision,
Not of sordid things of earth,
These have now well-nigh despoiled us
Of the things of untold worth.

Get the vision, matchless vision,
That the ancient prophet saw,
Of the high and holy Being
Which inspired such sacred awe.

Get the vision, lofty vision,
Of the Lord upon His throne,
That shall in the dust prostrate us,
Till, indeed, we're all His own.

Get the vision, thrilling vision,
Of "the King, the Lord of hosts;"
May our eyes behold the glory
Of the moving "door" and "posts."

Get the vision, melting vision,
That from us the cry shall wring:
Oh, woe is me! for I'm undone,
Since "mine eyes have seen the King."

Get the vision, fi'ry vision,
That shall burn up self and sin,
And the living coal refine us,
Making us all pure within.

Get the vision, broadened vision,
Till the world's great need we see,
And our hearts cry out, with fervor,
Here am I, send me, send me.

Give the vision, oh, our Father,
Of Thyself and of Thy Word;
Let the message of salvation
By all mortals soon be heard.
—A. W. Orwig in *Evangelical Messenger*.

For the EVANGELICAL VISITOR.

Take Heed.

By J. S. LEHMAN.

"Lay not up for yourselves treasures upon earth, where *moth* and *rust* doth *corrupt*, and where *thieves* break through and *steal*." (Matt. 6:19.)

Jesus in this chapter, sets forth many deep inspiring truths. (1) To locate the hypocrites who sound a trumpet before them in the Synagogues and in the streets, when they give alms, so they may have glory of men. (2) As a true incentive, Jesus also makes plain in this chapter, how His disciples should do when they give alms, that they should not let the left hand know what the right hand doeth. Jesus would have His disciples give their alms in secret, and the Father which seeth in secret would reward them openly.

Moreover, Jesus says to His disciples, "When ye pray be not as the hypocrites are for they love to pray standing—that they may be seen of men." . . . "But thou, when thou prayest enter into *thy closet*, (not the closet), and when thou hast shut *thy door*, (not the door) pray to *thy Father*, (not the Father) which is in secret; and *thy Father* which seeth in secret shall reward thee openly." It is evident, that Jesus in this chapter is speaking to individuals.

The words, "enter into *thy closet*" do not imply that we are to enter into a wooden, or tangible closet; but the heart, the very seat of the affections. The Father who is in secret, and sees into the very recesses of our innermost being, hears us when we pray in secret, and have our heart's door closed, i. e., when we have shut out all selfishness and what conforms to the world.

Moreover, when we fast, we are commanded, not to be like the hypocrites, of a sad countenance; "for they disfigure their faces, that they may appear unto men to fast."

However, Jesus says, when we fast, we are to anoint our head, and wash our face (and comb our hair); that we appear not unto men to fast, but unto our Father which is in secret.

Jesus says, "Lay not up for yourselves treasures upon earth, where *moth* and *rust* doth *corrupt*, and where *thieves* break through and *steal*." The whole of chapter 6 of Matthew sets forth the true motive of the hypocrite in his doing to be that of seeking the applause of the people, in all his religious worship.

Or that of the true disciple of Jesus in entering into his "*secret closet*" (the heart) not seeking to be seen of men; but laying up treasures in heaven, where neither *moth* nor *rust* doth *corrupt*, and where *thieves* do not break through nor *steal*. Jesus says, where our *treasure* is, there will our *heart* be also.

From a natural point of view, we all know, that when anything is moth-eaten, or rusted it is no good. And when thieves break through and steal it is no good either. And this is the case always in a natural sense. However, Jesus makes plain, that the very same thing those Pharisees were doing in their way of worship, laying up treasures upon earth, because, all they do, they do it to be seen of men. They were building on observation and ceremony. And this is just what most all of the different denominations and persuasions are doing. For when the trying hour comes, the spiritual moth and rust has corrupted, and the spiritual thieves have broken through and have stolen it *all away*.

"Other foundation can no man lay than is laid, which is Jesus Christ." We are to lay up treasures in Jesus Christ's finished work. Then we will have solid comfort in the trying hour and at *all times*, and through *all eternity*. Glory be to *his name*, Amen and amen! It is related of a prominent preacher in a certain city who

preached as he thought a very able sermon. In the congregation was a certain lawyer, who not long afterwards got converted. One day the preacher met the lawyer on the street and asked him as to what part of his sermon convinced him and brought about his conversion.

The lawyer in reply said, "Why, sir, I do not remember what you preached. However, I will advise you, what was the cause. One icy morning, as I walked the street I met an aged colored woman, who asked me to kindly help her across the icy street. Without hesitation I took her by the arm, and as we both went timidly across, she said to me, 'I wish that my Jesus were your Jesus too.'

"And through those few words humbly spoken, by looking in faith to Jesus at the cross the all-sufficient work, I became a converted man." We can see at a glance, that this preacher was laying up treasures upon earth and the moth and rust had already corrupted and the thieves had broken through and stolen it *all away*.

Jesus says, that we are to hate our own life. This makes it plain to our minds that moth and rust and thieves, which Jesus sets forth in this 6th chapter of Matthew has reference to our own selfish Adam-life. So we understand, that we find this spiritual moth, rust and thieves, right in ourselves.

Bunyan, while on his journey towards the celestial city, had shown to him by the interpreter, two lads, whose names were Passion and Patience. The two lads were in a room together. However they were of different characters, being antagonistic one to the other. Passion was inclined to anger, wrath, ardent affection, eager desire, etc., etc. Patience was inclined to suffering with meekness and submission, persevering, content, not hasty, etc., etc.

Bunyan and the interpreter were still in the room where the two lads were, and suddenly came in a man with a large basket full of toys, and cast them all down before Passion, and Passion seemed to be lit up with an enthusiastic spirit, and commenced to laugh Patience to scorn, and Patience did not seem to regard it at all.

So Bunyan wanted to know the interpretation thereof. The interpreter replied, that Passion wanted all his good things in the present tense, but

Patience was willing to wait for his good things in the future tense.

Passion and Patience represent in character about the same as the rich man and Lazarus. (Luke 16.)

Manheim, Pa.

Truth—A Vital and Eternal Principle of God.

BY GEORGE S. GRIM.

The sacredness of truth is a fundamental principle of religion, and a matter of fact in nature.

Truth is an attribute of God, and is as changeless as His being, and as essential as His nature.

It is an element of all right characters; and it enters into the government of all good societies, for the church as well as for a moral, or a political body. It is a foregone conclusion that the truth, wherever it exists, is mighty and must prevail.

Truth is the right foundation to build upon, because it is of God, and is eternal for endurance, and it harmonizes all nature together in making it better.

UNTRUTH IS NOT SO.

It is unreliable. It is in conflict with God. It does not harmonize with the laws of nature, nor make it any better; and it does not establish any facts.

Untruth must decay and come to grief; and whoever depends upon it must of necessity suffer loss, for time and eternity. The only safety for the human soul is, in coming in connection with the truth.

Jesus Christ is the Word, and the Word is the truth; the Spirit also beareth witness of the truth.

Untruth is treacherous and gives way-like quicksand; it is a sinking foundation. It is also poison to the soul of man.

Falsehood fades and dies for the want of a foundation to rest upon; but truth grows as the years go by and becomes strong and inflexible.

Christian unity is founded on the truth. Error and untruth divides humanity and scatters them to the four winds of the earth. Unity is established when truth is fully known and understood.

Confidence sickens and dies at the sight of untruth.

Nothing that will stand can be founded upon untruth.

No institution of charity and goodwill can stand upon it.

No institution of good works can live long on its vitality, for it has none.

When the dawn of truth will rise

on its horizon, and shine in its full splendor and power, untruth cannot stand its test; it will vanish away as a vapor in the air.

Then let us speak the truth.

Let us stand by the truth.

Let us go where the truth goes.

Let us stop where the truth stops.

Let us be led by the truth.

Let us be faithful one to another according to the Gospel of Jesus Christ, for the truth only will stand through ages, and conflicts, and changes of time.

Louisville, Ohio.

Unfinished Pictures.

[Dear Editor: I am sending this selected article, "Unfinished Pictures," for publication, (if you see fit) with the hope that some souls may receive inspiration for a closer walk with God. As for myself I desire to be more than an outline in His service.

ELIZABETH ENGLE.]

Mtshabezi Mission.

I had laid myself down to rest, and as I closed my eyes my mind wandered back to the words I had been reading in the Bible a few moments before, about the great Refiner. I remembered also, the old process of refining silver, how the metal was considered unfinished until it reflected the refiner's image.

Thus thinking, I fell asleep, and was led into "dream-land," where I thought myself in a studio. I looked around, wondering, for it did not seem like anything I had ever seen before. There were many easels standing about, holding unfinished pictures; and pieces of canvas, with simple outlines, were resting against the wall on all sides of the room, just leaving a corner, where an old man with silvery hair and softened features, sat slowly painting. In a few moments I noticed that he stopped and put aside his brush and palette, when only the very last touch seemed wanting to complete his labor.

I was puzzled with the scene before me; and, eager to have it explained, I said: "Sir, will you tell me why there are so many pictures unfinished, and what all these outlines are for?"

He replied, "I am the artist of the King of kings, and He bids me paint the pictures of His children. I can only paint them as they grow like Him in their character, and, alas! it is very slow work. Sometimes there are years in which I cannot touch a picture already begun, for the characters do not grow, they are ever asleep. Others grow quite rapidly and sud-

denly stop, as if they were wearied, and so the pictures must remain as I left them. The outlines that you see are those who bear our Lord's name, but have never shown any likeness to Him, and I am watching each day, hoping to fill them in."

I thought to myself, is there a picture here of me, or am I one of those simple outlines? but I will ask, for I ought to know where I stand. So, tremblingly, I said: "Is there anything here for me?"

The artist moved to a corner I had not noticed, and drew from it a picture just commenced. There was something more than an outline, and there were touches that looked quite fresh, as if they had been put on lately. I looked at it with eyes scarce able to distinguish, they were so full of tears, as I saw how little was painted; and yet, hardly expecting anything, I was glad and grateful.

The old man seemed touched by my emotions and said to me, "You have been growing more this last year; you have been working for others as our Lord commanded. Many times you have not pleased yourself, and we are told in Holy Scripture that that was part of our Saviour's life; 'for He pleased not Himself.' Take courage! and let me paint diligently. When you become like unto Him, the picture will be done."

Then I understood why there were so many unfinished portraits in this quaint old studio, and why the dear, gray-haired artist stopped just as his work seemed completed. *It was because our Lord's disciples stopped in the way of their duty.* And with these thoughts I awoke from my strange dream.

But I felt as if I had looked beyond the veil. The studio and its uncompleted pictures and bare outlines, were all plain before me; the gentle face and touching tones of the artist were with me, too, all were stamped on my memory. The partial picture of myself I felt I never could forget and yet was humbly thankful that it was not a simple outline. It had begun to be something.

Let us not be content until we are full of pictures of Him "who paints our every-day lives." Let us not be weary and pause in our duty, but with His grace, go steadily, lovingly on until the last touch is added to the canvas, when it will leave the studio of earth for the walls of heaven.

—*Zion's Watchman.*

STOPPING JUST SHORT OF THE END.
—*Be it done unto thee even as thou*

wilt. A man spent a large sum in drilling in an oil field, hoping to find the valuable fluid. Growing discouraged, he gave it up and sold out for a mere trifle. Before the new owner had worked the drill for an hour or so he found a rich well. The first owner lost all for want of greater earnestness. It is often so in praying; men pray for a time and then faint just when the answer is about to be given. Greater earnestness would get many more answers to prayer.—*Selected.*

Spiritual Affinity

This dangerous and soul-destroying delusion is not unknown in some high-toned religious circles. It has one unfailing characteristic; notice particularly. Such alliances never exist between those of the same sex. It seems quite innocent, even commendable in the first stages, and is a pleasant contrast to the icy coldness which prevails in many churches.

There are various forms taken by these affinities, and they are covered by many different garbs, but when exposed in their true colors, they will all be found unclean and smelling of brimstone and the bottomless pit.

Religious unity and congeniality may become their channel of admission. We know an instance of this kind. A lady was thrown much into the company of a noted and successful preacher. He was genial and attractive, but of high moral character and correct deportment. He was a married man. No danger was thought of. There was unusual harmony of thought and opinion between them and a subtle something underneath the surface that drew them. She became restless and unhappy if she did not hear from him frequently, no matter where he was. Business required correspondence, so the unhallowed feeling grew on her part. He was drawn in more or less, but she was the sufferer. There was not a thought of impurity—yet she awoke to the fact that her affections were placed upon a married man, that he stood where God should in her heart, and that she worshipped the creature more than the Creator. When the light of God shone on her heart she saw that the whole thing was black as hell and unclean as the vilest. Yet, awful as it was in its slimy depths, they had never even indulged in the familiarities so common among religious workers. Neither of the victims had any wrong intention, both ab-

horred everything unclean, but Satan drew them into his net unawares.

Others are not as discreet as these were, and many who have uncongenial companions, play with fire by cherishing an affinity for some one who fills the place to them that their companion should occupy. They may be moral in outward conduct and seek only for human sympathy and tenderness from the favored friends; but too frequently they find to their cost that the current of unhallowed desire has overflowed the banks of propriety.

Unwise confidence to one not the husband or wife, may be the door through which the deadly thing approaches. Never mention the faults, real or supposedly of your husband or wife especially to one of the opposite sex. It inspires human sympathy and that produces something worse.

Again it frequently starts out with the natural gratitude and love the young convert feels towards the one who has helped his or her soul. This perhaps more frequently occurs when the convert is an attractive young girl and the evangelist or pastor who was the means of her conversion is regarded with an affection and veneration which may easily run into something else. Many a pure, young life has been cursed by this awful blight and all the freshness has gone out of it forever.

In such cases there is great need of wisdom. The young convert should not be chilled by coldness; but if the object of such affection is a wise, as well as clean man he can take such a course as will check the first symptoms of danger without unduly wounding the other party.

Another form may be found among mission and slum workers, laborers in rescue homes and the like. An attractive young wife with an uncongenial husband finds an outlet for unsatisfied longings in charitable or church work. She meets a man who gives her the sympathy her soul craves. She tells him of her husband's coldness and opposition to her "work for the Lord." He responds with pity and censure of the absent husband. The snare is prepared and they walk into it. He cannot think of much else but his helper in the work. She has no rest out of his company. Notes are passed ostensibly on business. They frequently meet alone, and pray together for the success of the work they are engaged in. The feeling increases until it becomes such a drawing together as must result (unless God interposes)

in disgrace and shame. This is the natural ending of such unholy associations, although they sometimes go on for a while without the victims falling into what the world calls sin.

Another form of this unclean alliance is when a young man is held in bondage by a woman older than himself, and sometimes married, who has acquired an undue influence over him. The man in such case seems to suffer the most. He becomes demoralized, loses will power, and if a minister of the gospel, is likely to be lost to his work and ruined forever. The secret force or controlling power with these is very great, subjugating conscience, and ruling all decisions. At this stage it runs into devil-possession. One of the parties can often by this fatal power, call the other to their side from any practical distance at any time. The victim is obliged to go. Sometimes when a high religious profession is maintained, they cloak this desire for the presence of the other under prayer and "pray" the others to them when they want them.

There is a hidden depth in every unsanctified soul where flows the corrupt current which generalizes these affinities. Constant watchfulness is the only safeguard, and death to the "old man" the only cure. Beware of the beginning. Never overstep the limits of modest reserve of manner. There needs not be coldness but avoid those long handshakes, those confidential talks, that forward manner and look. We have shuddered to see a minister of the gospel hold the hand of an attractive woman (and it seldom happens with one not attractive) looking into her eyes, and manifesting a love-like familiarity. Then the exaggerated flattery to evangelists and Christian workers is a fruitful entrance for unholy desire. The word of God calls this unhallowed drawing toward another inordinate affection. See Col. 3:5, where it is classed with the vilest sins; the one who harbors it is guilty in the eyes of God, even if no acts of uncleanness are committed. Any affection for an unlawful object that makes the subject restless and unhappy in the absence of the other is the first stage of affinity or inordinate affection.

All such emotions and feelings spring from carnality and are incompatible with a holiness experience. If indulged in and wilfully yielded to, condemnation results. Hearty repentance, and turning from the one who inspires the feeling, resolutely "cutting off the right hand," is the

only hope when infected by this deadly thing. Deep confession to God and genuine crucifixion of the carnal mind will complete the cure. —*The Repairer. Selected by C. C. Burkholder.*

The Unfailing Word of Prophecy.

While Dr. Hamlin was in Constantinople, soon after the Crimean War, a colonel in the Turkish army called to see him and said: "I want to ask you one question. What proof can you give me that the Bible is what you claim it to be—the Word of God?"

Dr. Hamlin evaded the question and drew the officer into conversation, during which he learned that he had traveled a great deal, especially in the East in the region of the Euphrates.

"Were you ever in Babylon?" asked the doctor.

"Yes, and that reminds me of a curious experience I had there," replied the visitor, who then related the following account of his visit to the ancient capital of the world:

"I am very fond of sport, and having heard that the ruins of Babylon abounded in game I determined to go there for a week's shooting. Knowing that it was not considered safe for a man to be there except in the company of several others—and money being no object to me—I engaged a sheik with his followers to accompany me for a large sum. We reached Babylon and pitched our tents. A little before sundown I took my gun and strolled out to have a look around. The holes and caverns among the mounds that cover the ruins are infested with game, which however, is rarely seen except at night. I caught sight of one or two animals in the distance, and then turned my steps toward our encampment, intending to begin my sport as soon as the sun had set. What was my surprise to find the men striking the tents. I went to the sheik and protested most strongly. I had engaged him for a week and was paying him most handsomely, and here he was starting off before our contract had scarcely begun.

"Nothing I could say, however, would induce him to remain. 'It isn't safe,' he said, 'no mortal flesh dare stay here after sunset. In the dark ghosts, goblins, ghouls, and all sorts of things come out of the holes and caverns, and whoever is found here is taken off by them and becomes one of themselves.' Finding I could not persuade him, I said, 'Well, as it is, I'm

paying you more than I ought to, but if you'll stay I'll double it.' 'No,' he said, 'I couldn't stay for all the money in the world. No mortal flesh has ever seen the sun go down on Babylon and lived to tell the tale. But I want to do what is right by you. We'll go off to a place about an hour distant and come back at daybreak.' And go they did and my sport had to be given up."

"As soon as he had finished, said Dr. Hamlin, "I took my Bible and read from the thirteenth chapter of Isaiah: 'And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: *neither shall the Arabian pitch tent there: neither shall the shepherds make their fold there: but wild beasts of the desert shall lie there: and their houses shall be full of doleful creatures: and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant places: and her time is near to come, and her days shall not be prolonged.*'"

"That's it exactly," said the Turk when I had finished, "but that's history you have been reading."

"No, it's prophecy. Come, you're an educated man. You know that the Old Testament was translated into Greek about 300 years before Christ." He acknowledged that it was.

"And the Hebrew as given at least 200 years before that?"

"Yes."

"Well, wasn't this written when Babylon was in its glory, and isn't it prophecy?"

"I'm not prepared to give you an answer now," he replied, "I must have time to think it over."

"Very well, do so, and come back when you're ready and give me your answer."

"From that day to this I have never seen him," continued the doctor, "but what an unexpected testimony of the truth of the Bible in regard to the fulfillment of prophecy did that Turkish officer give."—*Record of Christian Work.*

I love to read the VISITOR. O! the soul-cheering experiences that comfort me in a lonely place. How this paper links us together. We have come to spirits of just men (and women) made perfect. (Heb. 12: 23.) Justified and then sanctified. The Lord has pardoned my sins and sanctified me wholly. "He is my ever-

lasting great reward." (Gen. 16-1), and I love God's people.

But how may Christians know each other? For we have Scriptures to teach us that we are not to make outward appearances of our righteousness. Jesus said: "Take my yoke upon you and learn of me for I am meek and *lowly of heart.*"

If we think that we are nearer right than those who are not so plain we are self-righteous. (Matt. 5:20.) Or if we teach people that they need an outward sign, or "badge" to represent Jesus Christ, we make a law of a carnal commandment. (Heb. 7:16.)

But the Scripture in Rev. 22:18, later clause, is still plainer to us. "If any man add to these things God shall add to him the plagues." O, how free we may be if we let loose the bands that bound us to these non-essentials, and launch out in the deep love of God, where we can win souls by the power of the Holy Ghost.

From the third chapter of 1st Corinthians we may learn that we are not to make a difference, or hold a preference, as though our church were preferred in the sight of God, for certain obediences on our part.

EMMA C. LONG.

An Infidel Converted Beside a Coffin.

A young lady in the Bible Institute, Chicago, started to call upon every family on a certain street in the poorer quarter of the city. One day she pushed open a door and found a man lying ill in bed, dying with consumption. When she began to speak to him, he told her crossly that he was an infidel and did not believe in the Bible. She spoke a few words and left. The next day she took him a glass of jelly, and the next day took him some other delicacy, and a few days after that something else. She kept up her kindly ministrations for about a month. One Sunday afternoon she came to me as I was leaving my Bible class and said, "There is an infidel dying down on Milton avenue. I know you are very busy, but could you not take a few moments to go and see him?" "Yes," I replied, "I will go now." She took me to the home and introduced me to the man and left. I sat down by his bed and asked if I could read from the Bible to him. He replied that I could. I read him a part of the fifth chapter of Romans, dwelling upon the places that told of God's love for the sinner. I read him the place where it told how Jesus Christ bore all our sins in His own body on the cross. Then I asked

if I could pray. I knelt by his bed. I felt his time was short. I asked God to open his eyes to see that he was a lost sinner, and also to open his eyes to see that Jesus had borne all his sins in His own body on thee cross, and to show him that he could find pardon and salvation then and there by simply trusting in Jesus. When I finished the prayer I began to sing in a low tone,

*"Just as I am without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to
Thee—*

O Lamb of God, I come, I come."

I sang on, verse after verse. When I reached the last verse he broke in in a feeble voice (he had evidently heard the song somewhere in his boyhood days) and he sang with me,

*"Just as I am—Thou wilt receive,
Wilt welcome, pardon, cleanse, re-
lieve,*

*Because Thy promise I believe—
O Lamb of God, I come, I come!"*

When we had finished, I looked up and said, "Did you really come?" He said, "I did." I talked with him a little while, and found that he really was trusting in the Saviour. That night he passed away to be with Him.

His wife, who was a Roman Catholic, came to me the next day and asked if I would conduct the funeral. I said I would. Around the coffin were gathered a considerable number of his old infidel friends. I told them the story of his death; how his infidelity had failed him in that trying hour and how he had been led to see his need of the Saviour, and that Jesus Christ was just the Saviour he needed, and how he had been led to accept Christ. Then I said, "Are there any of you here to-day who have been infidels who will accept Jesus Christ as your Saviour?" A stalwart man standing on the other side of the coffin reached his hand across to me and said, "I have been an infidel with him. I have sympathized with him in all his views, but I now give them up and take Jesus Christ as my Saviour."—*Anecdotes and Illustrations.*

PARTING COMPANY WITH KNOWLEDGE.—*Great is thy faith: be it done unto thee even as thou wilt.* And our question is, What is faith? There is a beautiful old allegory of Knowledge, the strong mailed knight, trampling over the great tableland that he surveyed, and testing and making his ground sure at every step, while beside him, just above the

ground, moved the white-winged angel of Faith. Side by side they moved, till the path broke short off on the verge of a vast precipice. Knowledge could go no further. There was no footing for the ponderous knight; but the white-winged angel rose majestically from the ground and moved across the chasm, where her companion would not follow.—*Selected.*

EDITORIAL NOTES.

THE SEVEN YEAR PERIOD FOR MEMBERS OF THE DIFFERENT BOARDS OF THE CHURCH.

Considerable discussion was brought forth at the last Conference in reference to the time limit of the different Board members as outlined in the Constitution and By-laws.

The strongest point for an indefinite period is that efficiency is gained by service, thus the longer the service the greater the efficiency. It requires some time to get into the details of the Foreign or Home Mission work and by limiting the period of membership to seven years the value that knowledge and experience has to the work is partly lost.

The seven-year limit applies to the Foreign and Home Mission, Publication and Sunday-School, Boards. As it stands a seven-year service, disqualifies for any future service on the Board. Were it to read seven years continuous service we believe it would meet the needs of the church more fully.

Some of the reasons why the seven-year limit should stand with the above modification are:

1. As the borders of the Church and its activities enlarge the work of the different boards becomes more onerous and exacting. The missionaries in the field are allowed a sabbath year for rest and why should not the Board members have the same respite.

2. The members of the Boards have in most cases been doing their work gratuitously. In a continuous life service this can scarcely be expected much longer. In a limited term service there is more likelihood of securing brethren who will take up the work gratuitously. For instance, the present treasurer of the Foreign Mission Board charges no commission on money handled. \$1.00 given for the cause means \$1.00 received in the field. Whenever money is on hand it is put to usury to the benefit of the fund. With one or two exceptions, when he was delegated by his

own district, he has paid his own expenses to General Conference. A most laudable example for future treasurers. The fact that his term of office is nearing its close has made him willing to sacrifice and serve well the church. Is it not too much to ask of one individual such continuous service?

3. With seven years' experience as an active member of a Board his interest in the cause should have become well grounded and although no longer a member of a Board, such individual would naturally be a promoter of the cause. The above being true, by a change of membership a wider circle of active promoting influence of the cause should be secured.

4. The criticism heard at last General Conference and heretofore that Conference work is not equally divided will gain force by a continuous term.

5. When an individual thinks it of himself or others think it of him that his services are indispensable in any cause whatsoever there is evidently too much exaltation of the human and consequently lowering of the divine power to carry out designs and purposes.

6. There may needs be an apology for mentioning the matter but admitting that to err is human and love divine, and that in many organizations both secular and ecclesiastical there is a tendency toward cliques and too much centralization of power there is need therefore of guarding against such a condition in our own beloved brotherhood. By a removal of the time limit we assist in the centralization tendency.

We trust that the question will receive the prayerful consideration of the church and suggest that the *Visitor* be used as a forum to throw light upon the subject. H.

Just before going to press a letter reached us from Sr. H. Frances Davidson giving an interesting account of her vacation visits. This must wait for our next. Suffice it to say that on May 27 she started from Matopo for the Macha Mission to take up her work anew. Her rest and trip has served to make her go back to her work with zest and enthusiasm. May the Lord let larger blessing come to the Macha Mission and its workers.

Whether Conference did a wise thing when it decided that all free-will offerings for city Missions should go there through the Home Mission Board may be open to question: and just how it is to be worked is not quite clear to us. But it was stated at Conference that city missions workers shall not be deprived from making their wants known to the Lord as heretofore. We would advise them to keep on pray-

ing and looking to the Lord as formerly; and we would earnestly appeal to *all*, individuals, districts, Sunday-schools, that they fail not to ask the Lord to direct them in their giving so that the Missions will not lack for supplies. Chicago Mission is in special need just now. Interest will be due early in July and the Winter supply of coal should be secured early. If any send free-will offerings direct to the workers, do not fail to inform the treasurer of the Home Mission Board, A. O. Zook, Abilene, Kans., of such offering having been sent. Let the city Missions be on your hearts as never before.

OUR YOUNG PEOPLE.

A True Word Picture.

THE CHURCH AND THE WORLD.

The Church and the world walked far apart,
On the changing shores of time,
The World was singing a giddy song,
And the Church a hymn sublime.
Come, give me your hand, cried the merry World,
And walk with me this way;
But the good Church hid her snowy hand,
And solemnly answered Nay,
I will not give you my hand at all,
And I will not walk with you,
Your way is the way of endless death;
Your words are all untrue.

Nay, walk with me but a little space,
Said the World, with a kindly air;
The road I walk is a pleasant road,
And the sun shines always there;
Your path is thorny and rough and rude,
And mine is broad and plain;
My road is paved with flowers and gems,
And yours with tears and pain.
The sky above me is always blue;
No want, no toil I know;
The sky above you is always dark:
Your lot is a lot of woe.
My path, you see, is a broad, fair path,
And my gate is high and wide,—
There is room enough for you and me
To travel side by side.

Half shyly the Church approached the World,
And gave him her hand of snow;
The old World grasped it and walked along,
Saying, in accents low,
Your dress is too simple to please my taste;
I will give you pearls to wear,
Rich velvet and silk for your graceful form,
And diamonds to deck your hair.
The Church looked down at her plain white robes
And then at the dazzling world,
And blushed as she saw his handsome lip
With a smile contemptuous curled.
I will change my dress for a costlier one,
Said the Church with a smile of grace;
Then her pure white garments drifted away,
And the World gave in their place,
Beautiful satins and shining silks,
And roses and gems and pearls;
And over her forehead her bright hair fell
Crisped in a thousand curls.

Your house is too plain, said the proud old World,
I'll build you one like mine:
Carpets of Brussels, and curtains of lace;
And furniture ever so fine.
So he built her a costly and beautiful house—
Splendid it was to behold;
Her sons and beautiful daughters dwelt there,
Gleaming in purple and gold;
And fairs and shows in the halls were held,
And the World and his children were there;
And laughter and music and feasts were heard

In the place that was meant for prayer.
She had cushioned pews for the rich and great
To sit in their pomp and pride,
While the poor folks, clad in their shabby suits,
Sat meekly down outside.

The angel of mercy flew over the Church,
And whispered, I know thy sin;
The Church looked back with a sigh and longed
To gather her children in.
But some were off at the midnight ball,
And some were off at play,
And some were drinking in gay saloons;
So she quietly went her way.
The sly World gallantly said to her,
Your children mean no harm—
Merely indulging in innocent sports,
So she leaned on his proffered arm,
And smiled and chatted and gathered flowers,
As she walked along with the World:
While millions and millions of deathless souls
To the horrible pit were hurled.

Your preachers are all too old and plain,
Said the gay old World with a sneer;
They frighten my children with dreadful tales,
Which I like not for them to hear:
They talk of brimstone and fire and pain,
And the horrors of endless night;
They talk of a place that should not be
Mentioned to ears polite.
I will send you some of the better stamp,
Brilliant and gay and fast,
Who will tell them that people may live
as they list,
And go to heaven at last.
The Father is merciful, great and good,
Tender and true and kind;
Do you think He would take one child to heaven
And leave the rest behind?
So he filled her house with gay divines,
Gifted and great and learned;
And the plain old men that preached the cross
Were out of their company turned.

You give too much to the poor said the World,
Far more than you ought to do;
If the poor need shelter and food and clothes,
Why need it trouble you?
Go, take your money and buy rich robes,
And horses and carriages fine,
And pearls and jewels and dainty food,
And the rarest and costliest wine,
My children they dote on all such things,
And if you their love would win,
You must do as they do, and walk in the ways
That they are walking in.
The Church held tightly the strings of her purse,
And gracefully lowered her head,
And simpered, I've given too much away;
I'll do, sir, as you have said.

So the poor were turned from her door in scorn,
And she heard not the orphans' cry;
And she drew her beautiful robes aside,
As the widows went weeping by.
The sons of the World and the sons of the Church
Walked closely hand in hand,
And only the Master, Who kneweth all,
Could tell the two apart,
Then the Church sat down at her ease and said,
I am rich, and in goods increased;
I have need of nothing, and naught to do
But to laugh and dance and feast.
The sly World heard her, and laughed in his sleeve,
And mockingly said aside,
The Church is fallen—the beautiful Church—
And her shame is her boast and pride!

The angel drew near to the mercy-seat,
And whispered, in sighs her name;
And the saints their anthems of rapture hushed,
And covered their heads with shame,
And a voice came down through the hush of heaven,

From Him Who sat on the throne,
I know thy work, and how thou hast said,
I am rich: and hast not known
That thou art naked and poor and blind
And wretched before my face:
Therefore, from my presence I cast thee out,
And blot thy name from its place!
—Selected.

OUT CAST, BUT.—*And yielded fruit, some a hundredfold.* Several years ago a Chinese woman brought a slave girl to a Christian hospital in Canton. This girl was blind, as the social outcasts of China often are, but was also going lame, and so might become useless to her owner. The doctors said amputation of one leg was necessary. Whereupon the owner decamped, abandoning her human property. The girl worked about the place, but at length had a new sorrow added to her already heavy load by the discovery of signs of leprosy upon her. Blind, lame, diseased, she departed to be segregated in a colony of similar unfortunates. Yet she departed, not as she came. While in the hospital, the love of those about her had won her to Christ. And in the leper colony she told others of the great love that had come to her. In two years she had a group of leper Christians about her. In five years she had a leper church. To-day she is a center of grateful Christian life and service.—Selected.

A HARVEST.—*And he that was sown upon the good ground, this is he that beareth the word, and understandeth it; who verily beareth fruit.* A poor woman in the country went to hear a sermon in which the use of dishonest weights and measures was condemned. Under the preaching she was affected. Next day her minister, while visiting in the village called upon the woman and asked what she remembered about the sermon. She admitted having a very poor memory; "but," she said, "I remembered to burn my bushel-basket."—Selected.

HOW SEED MULTIPLIES.—*And bringeth forth; some a hundredfold.* A farmer in Connecticut found a small potato in one of his pockets when he came in from the fields. Passing it to his boy, twelve years old, he said: "Here, plant that, and you shall have all you can raise from it until you are of age." The boy cut the potato into as many pieces as there were "eyes," and planted it. He continued to plant, each succeeding year, the entire crop. The result was that his fourth year's harvest amounted to four hundred bushels. Then, seeing that the boy's planting would cover all his land, the farmer asked to be released from his bargain.—Selected.

The Christian's Death-Bed.

Behold the western evening light.
It melts in deep'ning gloom;
So calmly Christian sinks away,
Descending to the tomb.

The winds breathe low; the withering leaf
Scarce whispers from the tree,
So gently flows the parting breath,
When good ones cease to be.

How mildly on the wandering cloud,
The sunset beam is cast;
'Tis like the memory left behind
When loved ones breathe their last.

How beautiful on all the hills
The crimson light is shed,
'Tis like the peace the Christian gives
To mourners round his bed.

And now above the dews of night
The yellow star appears;
So faith springs in the hearts of these
Whose eyes are bathed in tears.

But soon the morning, happier bright,
Its glories shall restore,
And eyelids that are sealed in death,
Shall wake to close no more.

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NEWS OF CHURCH ACTIVITY.

(Concluded from page 5.)

being baptized in the name of Jesus. He is the son of a Brahmin. He was brought to the knowledge by a portion of Scripture sold to him by one of our colporteurs. Upon questioning him we found him with real intelligent faith. He is the first of their class we have gotten hold of since our first coming to India. There are others that have expressed their eager desire to become Christians but have not had the courage to step out upon their convictions and confess their faith. They then suddenly leave off further inquiry and we do not see them for a long while. Pray for these dear ones.

Sunday, April 24, was a happy day too, when two of lower caste were taken into the fold by the same ordeal. The one was a young man who has been under instruction for some time. The other was a poor widow that we took into our home some months ago. We had not asked this dear soul, but when she saw others thus confessing Christ, she came forward of her own accord saying that she desired baptism too. Of her own free will she took off her ornaments (which she had put on against the custom of widows in India), and since she has shown a real change in her life. Three of the orphan children that had not been baptized also came forward, so that till we were through with the service the number had increased to five. It was a time of rejoicing. This is what we long to see from the people about us.

While I am writing this news from our other station we call "Premananda" says there are two souls there that are desirous of becoming Christians—a man and his wife of high caste. We know you are praying for us. Oh, that the power of the Holy Spirit may be so manifest that we may be able to snatch many souls from the burning pit. Pray too, that these new ones may be established in the truth.

We are very busy these days working at our new bungalow that is to be the memorial building. The Lord is helping in this too. He can use His hand controlling it and if He is the Builder our work shall be a success.

This leaves us as a mission family well with the exception of colds. The heat is upon us but He gives us grace to bear it.

Yours in Him,

D. W. ZOOK.

REPORTS OF FUNDS.

Philadelphia Mission.

Report for June, 1910.

Balance on hand,\$12.52.

RECEIPTS.

A brother, Fishersville, Can., \$2; a brother, Florin, Pa., \$6.25; a sister, \$1; a sister, Philadelphia, Pa., \$1; a sister, Upland, Cal., \$1.25; a brother, Can., \$1; a brother, Kohler, Ont., \$1; a brother, Grantham, Pa., \$1; a brother, Elizabethtown, Pa., \$1; a sister, Lancaster, Pa., \$1; offering, \$11.55; cash, \$20; cash, 17 cents; love feast donations, \$38.81. Total, \$99.55.

EXPENSES.

Groceries, etc., \$30.62; gas, \$2.75; mission expenses and poor, \$10.21; love feast expenses, \$35.27. Total, \$78.85.

Balance on hand,\$20.70.

OTHER DONATIONS.

1 barrel clothing and provisions, Elizabethtown, Pa.; beets and applebutter, a brother, Elizabethtown, Pa.; 1 barrel clothing, Napanee, Indiana; a sister, Philadelphia, Pa., vegetables; a sister, Philadelphia, Pa., groceries; 1 barrel clothing, Silverdale, Pa.; a brother, Mount Joy, Pa., 1 box clothing, rocker, 4 chairs, 1 small chair, 1 table; sisters from Martinsburg, Pa., 1 box clothing and dried fruit; sisters, West Milton, Ohio, 1 box clothing and dried fruit.

Another month is passed and we can say, "Thus far the Lord has led us on, thus far His power prolonged our days." We feel encouraged to say with Phil. 4:19, "My God shall supply all you need." How amply He does supply when we trust Him. Praise His name. We mean to say to the encouragement of those who were interested in sending boxes of clothing we could make good use of those dresses for children. Some of the sisters give their time Thursday afternoon for sewing for the poor. This would not be near sufficient, so if we all leave ourselves be used in the Master's service His work will be complete. Amen.

Yours and yet His,

SRS. EICHELBERGER AND LANDIS.

Paul.

(Concluded from page 1.)

the shelter of Claudia, an island southwest of Crete. Here they had a hard time trying to rescue the ship's boats and also the ship was tied with ropes about the frame to prevent it from drifting away. They were afraid of going in the Syrtis or "great quicksands," which is north of Libya. Then they lowered the tackling and slowly drifted through the Adria Sea, which is between Malta, Italy, Greece and Crete. On the first day they lighted the ship by throwing the freight overboard. They sailed on in darkness and Paul's promises that they should all be saved was their only consolation, until the fourteenth day at midnight when they heard the noise of the large waves. They cast out four anchors from the stern and anxiously waited for the day. The ship was still further lightened of the cargo and run aground on a creek where two seas met. Here the ship stuck fast, and the soldiers were going to kill the prisoners because they were afraid they would escape. But Julius, who wanted to spare Paul, said they should all swim to land.

They came to the island of Melita, where they were treated kindly by the barbarous inhabitants. They also made a fire and while Paul was putting a stick on the fire a viper came out of the fire and fastened itself on his hand. At first the people thought he was a murderer, but when he shook the viper off his hand and received no harm, they called him a god. Paul repaid the kindness of Publius by healing his father of a fever. He also healed many other diseases.

After staying three months at Melita they sailed for Rome in a ship whose sign was Castor and Pollux, and soon reached Syracuse. Syracuse is the chief port and city of the island of Sicily. Here they stayed three days and from there they planned a course toward the straits of Messina. But the wind was contrary and they made a circuit and then came to Regium. This is at the extreme southwest end of Italy. Here they stayed one day. The next day they came to Puteolo, on the northern shore of the bay of Naples. At that time it was the harbor for the ships of Alexandria that carried corn. Paul stayed seven days with the brethren of that

place. Then they journeyed overland over the Appian Way and came to Appii Forum, which is about forty-three miles south of Rome. Here he was met by a company of brethren. They went ten miles farther till they came to the Three Taverns. Here another company of brethren met him. They then came to Rome, the capital of Italy. Here the centurion delivered the prisoners to the chief guard. But Paul was permitted to live in his own hired house with the company of a soldier, who guarded him. He stayed in Rome preaching the word to all who came to him, and also wrote the Epistles to Philemon, Colossians and Ephesians. Near the end of A. D. 61 he was tried and acquitted.

Afterward we have no distinct record of him, but he probably went through Macedonia to Philippi. Then through Troas to Ephesus. From Ephesus he visited the churches of Colosse, Laodicea and Pergamum. Some writers say he went to Spain and then returned to Macedonia, where he wrote the first Epistle to Timothy. Going back to Ephesus he wrote the Epistle to Titus, in which he said he intended to stay at Nicopolis for the Winter.

It is not certain whether he stayed at Nicopolis or not, but he went from Ephesus to Miletus, where Trophimus took sick. From there he went to Corinth, where Erastus remained.

He was arrested the second time and taken to Rome. This time he was treated more cruelly than before. When he was imprisoned and deserted by every one but Luke, he wrote his last and most affecting Epistle to Timothy, in which he gave up all hopes of being released, and said "the time of my departure is come." According to tradition he was beheaded with a sword in the reign of Nero.

When Paul was converted he was thirty-eight years old. When he made his first missionary journey he was forty-eight years old. He was fifty-eight when he was put in prison, and sixty-eight when he was beheaded.

FAITH THAT DECLINED TO BREAK DOWN.—*Great is thy faith: be it done unto thee even as thou wilt.* Faith and perseverance, united in a good cause, are sure to win. This is well illustrated by an experience of Booker Washington in the early days of Tuskegee Institute. He undertook brick-making as a part of the education of the students, and as a financial help. The first lot of bricks moulded, twenty-five thousand in number, were spoiled in burning. A second kiln also failed. The students were discouraged, but Booker was not. He persuaded them to go to work again, and presently a third kiln was ready for the burning, which required a week. Before the week was over the kiln fell. This third failure made teachers and students hopeless of success, and they urged Mr. Washington to give up. But he would not yield to failure. A fourth trial succeeded, and now brick-making is a successful industry at Tuske-

gee, and the students have carried a knowledge of this occupation to many other places in the South.—*Selected.*

The Immense Power of Kindness.

A TRUE STORY.

A few years ago I received a visit from one of my former Sunday scholars, who had unhappily married a man of intemperate habits. She, alas! had also wandered far away from her loving Savior, who, however, had not forgotten her.

One day, while at the funeral of a little child, she thought she heard a voice saying: "Sarah, where would your soul be if you were in this grave instead of this child?" Thrice the voice seemed to sound in her ears, until (to use her own words) she was "nearly driven frantic." She returned home, determined to put an end to her life, yet dreading the result. In her terror she requested her husband to hide all the knives. This state of mind continued for a fortnight. Her husband became alarmed, thinking she was losing her reason; but she assured him she was "not mad, but in great distress."

At length he insisted on knowing the cause. When he heard it, he said: "Oh, if it is only religion, I do not care; as that will soon pass away!"

It was at that time that she found me out, and called upon me. The scene was a most touching one. An arrangement was made that she should spend an hour every Monday evening with me, for the purpose of reading the Holy Scriptures and for prayer. Blessed seasons they were, to teacher and learner alike!

It was the sense of the love of Jesus that at length melted the heart of the poor wanderer. At first she said: "Oh tell me not of the love of God. I cannot bear it! If He were to strike me with some awful punishment, that I could endure. But tell me not of His love! It is too dreadful to think of how I have sinned against such love." Gradually the light dawned, and peace entered to a certain extent.

It was on the occasion of one of these Bible readings that the woman mentioned the serious illness of her father. I offered to call upon him; but she immediately exclaimed: "Oh, Miss, please do not go near him! He never opens his mouth without uttering an oath. I should not like you to go near him."

I then asked her to call in the evening for a small pudding which

should be prepared for him. As she entered his room with it in her hand, he stared at her in amazement, and said: "Who has sent me a pudding?" She told him.

"But what made her send me anything?"

"Because you are ill, father."

"Well, what is that to her? What makes her care whether I am ill or well?"

"Because she has been ill herself, and does not like to see others suffer."

After a few moments' silence, he said: "Ask her to come and see me."

"No," replied the daughter; "I begged her not to do so, for you swear so awfully."

Silence reigned on the subject for a few days; but when a second pudding arrived the man fairly broke down. Covering his face with his hands, he sobbed, and said: "Sarah, I must see her. Do let her come."

She fetched me; and never, never will the scene be effaced from my mind. In a corner of a darkened room sat the poor wretched man, with disheveled hair and sullen, forbidding countenance, and as pale as death.

As I entered the room he exclaimed: "Walk in, please, Miss. Don't be afraid of me; you shall not hear a word that will hurt or offend you. Come near to me."

With his poor thin hands he took hold of mine, saying, with real earnestness: "Do tell me what made you send me a pudding! I have not had a kind word, or a kind act done to me for years. Nobody cares for me; but now I do believe there must be something in religion. It turned Sarah from a lion into a lamb, and has made you send a pudding to a wretch like me."

After a little conversation on the value and power of that "religion which can give sweetest pleasures while we live," and can alone give "solid comfort when we die." I told him that I was leaving town in a few days, and regretted my inability to call again, adding: "There is one request I would make before I go."

Instantly the poor fellow replied: "I will do anything you wish. Do not be afraid to ask. I am a bad man, but I am also a truthful one. If I promise, I will perform it."

With rather a trembling heart the questions were asked: "Will you allow the Scripture reader to visit you? And will you receive him kindly?"

"I will!" was the prompt reply.

The parting words and scene were most touching. Ere a month had elapsed the poor fellow was laid on a bed of illness and much suffering. At the expiration of five months he died, rejoicing in Jesus as his all-sufficient Savior. The Scripture-reader constantly visited him. He told me he had never witnessed a more triumphant death-bed.

"Whosoever shall give to drink unto one of these a cup of cold water in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward."

My reader, deal gently with the erring, remembering the words of Jesus: "Let him that is without sin cast the first stone." Lovingly lead them to the Lamb of God who taketh away the sin of the world; tell them of the Father's boundless love, who spared not His own Son, but delivered Him up for us all, that *whosoever* believeth in Him should not perish, but have everlasting life. Tell them of "the breadth and length and depth and height of the love of Jesus that passeth knowledge," who willingly laid down His life a ransom for many, suffered the cruel death of the cross, the just for the unjust, to bring us to God.

Tell them also of the love of the Holy Spirit, whose office it is to open the blind eyes, to quicken the dead soul, to take the things of Jesus and reveal them to the heart, guiding them into all truth, bearing their infirmities, and teaching them what to pray for as they ought.

Oh! what poor sinner need despair when the Father, the Son, and the Holy Spirit are working together the plan of his salvation. Therefore, my reader, do "not break the bruised reed," but go to the erring ones, speak kindly, lead gently; and that God may give you many a soul as your joy and crown of rejoicing in the day of the Lord Jesus is the earnest wish of the writer.—S. A. C. L.

How They were Won.

Some years ago a young husband and wife went to housekeeping. They were in comfortable circumstances, and so found it possible to take two servants into their home. The servants were sisters, who came from a country where they had been trained to look with suspicion on the religion of their new master and mistress.

The first day they were in the home the husband, when about to conduct family prayers, turned to his wife and asked:

"Of course we must ask the maids to come in and join us, if they so desire?"

The wife agreed, and the servants were invited. At first they hesitated. They did not know whether they should put themselves where they would hear the religious teachings of their employers. But already they were learning that there was an atmosphere in the home that lulled suspicion. So they decided to worship with the rest.

Months passed. Twice each day master and mistress and the two maids knelt at the family altar. The maids were impressed by the Scripture reading and by the prayers, but more than aught else, by the lives of the husband and the wife, which were so in accord with both the Bible reading and prayers.

One morning after prayers, they asked if they might stop for a few words. "We want to become Christians like you," one of them said.

In a few moments it became clear that they were both ready to unite with the church. And what church would you like to become members of?" the question was asked, kindly.

"Oh, if we might make so bold, sir!" was the answer, "the church that you belong to, yourselves!"

And so it came to pass that, at the next communion, the sisters took their places in the church and were welcomed there by the husband and wife, whose consistent lives had won them for the Master.

This was only a beginning. During many years this Christian home was a centre from which radiated influences that made men and women desire to be Christians. The wife in her home and social duties and the husband in his business cares ever kept before them as the one great purpose of life to make known the love of God and to persuade others to receive that love.

Only a little while ago an intimate friend learned how the home life and the business habits of this husband and wife, ordered in the same way as the home, were used to bring to the knowledge of Christ a business man who had always been indifferent to his claims. From his home in San Francisco he sent word that he was coming east to see the Christian man whose life has been so richly blessed. He would have but a few hours in the city; would it be possible to give him prompt attention so that he might go on his way without unnecessary loss of time?

Word was sent to him that the arrangements would be made as he desired. He was due on Saturday afternoon. The Christian man waited at his office until a message told of a delayed train, and of the Californian's hope that the business could be transacted on Sunday.

When the Eastern friend returned from church he found the traveller at his door. "I am sorry to trouble you on Sunday," he began to excuse himself, "but under the circumstances can you not discuss business with me this afternoon? I must leave by the evening train."

The business was very important, not only to the Californian, but to his host. But the latter was not for one moment tempted to break over the habits of years. Courteously he said that it would be impossible to take up the question until Monday morning. The face of the visitor fell, as he thought what an unpleasant thing it was to deal with a Christian and a prude! And he was ready to leave the city at once, taking to another city the business opportunity he had intended to open up before his host.

"But while we cannot talk of business this afternoon, we can talk of other things," the Christian added, with a smile. "Won't you stay in our home until to-morrow?"

A moment before the Californian would have laughed at the suggestion. When he heard the invitation to remain, the compelling charms of the man who gave it and of the wife who seconded it was so great that he surprised himself by accepting. He spent the afternoon, and was delighted to find how pleasantly the time passed. He went to church with them. In the morning he knelt once more at the family altar.

Next day the business was transacted and the traveller went on his way.

Several months later a letter came from San Francisco to the eastern home, bearing a message something like this:

"I have never been a Christian man. I made fun of Christians. It seemed to me that they were a lot of hypocrites. Then I came into your home for an afternoon and a night. I went away again, but I could not forget what I had seen and heard. I told my wife about it. To make a long story short, we both united with the church last Sunday, and there is now a family altar in our home."

"There is more of this sort of quiet, effective work for the Master than we know about," remarked the friend

who told of this incident, "and that is one reason why the Church is making so much progress."

But what progress the Church would make if only every Christian was as faithful in living for Christ in the place where God calls him. —*American Messenger*.

The Dual Nature of Sin and of the Atonement.

Sin in its quintessence is self-separation from God. It reaches its highest form of manifestation in this life in individualized selfishness. This selfishness reaches its culmination in a voluntary but determined isolation from God and all that is pure, soul-enobling and God-honoring. It is more than a moral disorder; it is burning consciousness of a wrong attitude of the heart towards God, a voluntary and determined violation and transgression of the divine law. It is a voluntary disobedience to a superhuman Being and divine precepts. Sin is a unit. It has varied manifestations; it shows itself in different forms, degrees of guilt, moral turpitude and consequences. But in whatever way it reveals itself, and exerts its power, it always reverts back to the basal truth and experience, "In sin were we conceived, and we were born in iniquity." We were not born saints nor sinners, but we were born *sinful*. We come into this life with sinful tendencies, sinful natures, sinful proclivities. These may for a while slumber, but under provocation they will assert themselves. They are there, though not always in active operation. From this inherent bent to wrong, spring all wrong thoughts, words and deeds. It is silliness for any one to divide human depravity into different layers, as though a dividing process was allowable upon the authority of the Scriptures. Some divines teach, and, we believe, erroneously, that there is an inherited and an acquired depravity in man. The former is taken away in conversion, and the latter in entire sanctification. The Bible justifies no such division of the carnal mind. It leads to error in belief, and cripples experience. *Depravity is a unit*, but has various channels of manifestations. All actual sins spring from inbred sin. The dual nature of sin is seen in outward acts of wrong-doing, which carries with it inward pollution or impurity. We question very seriously whether there is, strictly speaking, such a thing as *acquired* depravity. What some fanatical minds call *acquired* de-

pravity, is nothing else but a manifestation of depravity already existing, the actualization and exhibition of the in-being of sin in overt acts. The duality of sin, in its nature and quintessence, as pollution and overt act, is taught in the Bible. It speaks of "sin and uncleanness," "as sin and unrighteousness." The poet voices the same truth:

*"Rock of Ages, cleft for me,
Let me hide myself in Thee,
Let the water and the blood
From Thy wounded side which
flowed,
Be of sin a double cure,
Save from wrath and make me pure."*

The atonement made by Christ is complete and effects a perfect cure. It is dualistic in its effect upon the heart and life of the individual who accepts it by faith. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem *for sin and for uncleanness*." "If any man sin, we have an advocate with the Father, Jesus Christ the righteous. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." There is oftentimes infinite sense and meaning in Bible grammar. The "ands" in the above passages are important connecting links, placed there for a divine purpose, by the inspiration of the Holy Ghost, what precedes and follows them are inseparably united in theory and doctrine, and will be, if unreservedly accepted, in the experience and life of the believer. "What God hath (thus undeniably and eternally) joined together, let no man put asunder," neither in doctrine, nor in experience and life. Actual sin must be pardoned, and pollution must be cleansed. While actual transgression and internal impurity proceed from one source, the depraved heart, so forgiveness of sin and purity of the heart proceed from the same source, the atonement of Christ by the shedding of His blood. Sin's dual nature is met by an atonement, which has dual effect upon the individual who accepts it, in the removal of guilt and impurity.

It is our candid conviction that many of the so-called death-bed struggles on the part of Christians spring from a realization of the need of en-

tire cleansing before the soul feels fully ready to meet its God.

There is no justifiable reason why Christians should not be ready for the summons above, if they avail themselves of the fulness of the atonement, and live consistent and faithful lives. For, for such persons "It is Christ to live, and gain to die." "Whether they live, they live unto the Lord, and whether they die, they die unto the Lord, therefore, whether they live or die, they are the Lord's." If we are truly prepared to live as we ought, we will be prepared to die in triumph. Oh, that men would cease their quibbling about the all-sufficiency of the atonement, to exterminate sin entirely from the heart, purifying it, and keeping it pure forevermore, and would *at once* and *forever* plunge into the purple flood, and be made every whit whole.

"Create within me a clean heart, O God, and renew a right spirit within me." "Wash me, and I shall be whiter than snow." "Blessed are the pure in heart, for they shall see God." "And every man that hath this hope in him purifieth himself even as He is pure." "Where sin abounded grace did much more abound." "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ."

"I will, be thou clean." —*Evangelical Messenger*.

Joseph: A Type of Christ.

BY JONATHAN EDWARDS.

When there was a seven years' famine approaching, God was pleased, by a wonderful providence, to send Joseph into Egypt, there to provide for, and feed Jacob and his family, and to keep the holy seed alive, which otherwise would have perished. Joseph was sent into Egypt for that end, as he observes, Gen. 50:20, "But as for you, ye thought evil against me; but God meant it unto good, to save much people alive." How often had this holy root, that had the future branch of righteousness, the glorious Redeemer, in it, been in danger of being destroyed! But God wonderfully preserved it.

This salvation of the house of Israel by the hand of Joseph, was upon some accounts very much a resemblance of the salvation of Christ. The children of Israel were saved by Joseph their kinsman and brother, from perishing by famine; as He that saves the souls of the spiritual Israel from spiritual famine is their near kinsman, and One that is not ashamed to call them brethren. Joseph was a brother that

they had hated and sold, and as it were killed; for they had designed to kill him. So Christ is One that we naturally hate, and by our wicked lives, have hold of the vain things of the world, and that by our sins we have slain. Joseph was first in a state of humiliation; he was a servant, as Christ appeared in the form of a servant; and then was cast into a dungeon, as Christ descended into the grave; and then when he rose out of the dungeon, he was in a state of great exaltation, at the king's right hand as his deputy, to reign over all his kingdom, to provide food, to preserve life; and being in this state of exaltation, he dispenses food to his brethren, and so gives them life; as Christ was exalted at God's right hand to be a Prince and Savior to His brethren, and received gifts for men, even for the rebellious, and them that hated and had sold Him.

—Selected.

The Little Boy's Treasure.

The other day I read a beautiful little story about a shepherd boy. He was keeping the sheep in a flowery meadow, and, because his heart was happy, he sang so loudly that the surrounding hills echoed his song. One morning the king, who was on a hunting trip, spoke to him and said, "Why are you so happy, my boy?"

"Why should I not be happy?" answered the boy. "Our king is not richer than I."

"Indeed," said the king. "Pray tell me of your great possessions?"

The shepherd boy answered: "The sun in the bright blue sky shines as brightly upon me as upon the king. The flowers upon the mountain and the grass in the valley grow and bloom to gladden my sight as well as his. I would not take a hundred thousand dollars for my hands; my eyes are of more value than all the precious stones in the world. I have food and clothing, too. Am I not, therefore, as rich as the king?"

"You are right," said the king, with a smile, "but your greatest treasure is your contented heart. Keep it so, and you will always be happy."

—Jewels.

Oh, if we could but put our sins where God puts them (Ps. 90:8), how we would cry out, Unclean, unclean! *McCheyne.*

Fear not, I am with thee, O be not dismayed.

For I am thy God, I will still give thee aid; I'll strengthen thee, help thee, and cause thee to stand;

Upheld by my gracious, omnipotent hand.

When I survey the wondrous cross,
On which the Prince of glory died;
My richest gains I count but loss,
And pour contempt on all my pride.

See, from His hands, His head, His feet,
Sorrow and love flow mingled down;
Did e're such love and sorrow meet,
Or thorns compose so rich a crown.

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my life, my love, my all.

MARRIAGES.

GINDER—GINDER.—On June 7, 1910, at the groom's home, Bro. Benjamin B. Ginder, of near Mt. Joy, Pa., to Sister Sarah T. Ginder, of near Mastersonville, Pa., were united in marriage by Elder Henry B. Hoffer, of near Mt. Joy, Pa.

KREISS—SWEIGART.—On June 5, 1910, Elder C. C. Burkholder officiating, Bro. Isaac Kreiss and Sr. Jennie Sweigart, both of Upland, Cal., were united in holy wedlock, at the home of the bride's parents. May they have Christ as the Head of their home, and may this union assist in the up-building of Zion.

TAYLOR—REICHARD.—On June 15, 1910, Bro. Walter Taylor, of Burnside, Mich., and Sr. Malinda Reichard, of Carland, Mich., were united in holy wedlock, at the home of the officiating minister, Elder Jonathan Lyons.

OBITUARIES.

BRUBAKER.—On June 1, 1910, Ephraim, son of brother and sister B. S. Brubaker, of Ellstonville, Pa., died, aged 10 years, 9 months and 2 days. Death came to this boy in a peculiar way. He and an older brother engaged in a friendly, playful tussle during which he sank over dead. This was indeed a great shock to the family and community. The funeral service was conducted by Elder H. B. Hoffer and Bro. Eli M. Engle, on Sunday morning at the Mastersonville M. H., where a large number of people were in attendance to manifest their sympathy. Text, Ecc. 12:1. Interment in adjoining cemetery.

KAUFFMAN.—Bro. John K. Kauffman was born October 24, 1836, in Bedford county, Pa., and died June 8, 1910, in Martinsburg, Blair county, Pa., aged 73 years, 7 months and 14 days. Bright's disease was the cause of his death. He had not been in the best of health for about a year, but his condition only became serious two weeks prior to his death. On March 17, 1861, he was united in marriage with Sister Fannie Stoner, who departed this life only eight weeks ago. They were consistent members of the church for a number of years. He is survived by three children, M. L. and Lizzie Kauffman, of Martinsburg, Pa., and Sister Ellen Stern, wife of Elder Isaac Stern, of Taylor township. One brother is also living, Benjamin Kauffman, of Monticello, Indiana. Funeral services were held in the church of the Brethren M. H., conducted by the home brethren, F. M. Brown and Aaron Stern, assisted by Elder Jonathan Wert, of Carlisle, Pa. Text, Job 14:13. Interment in Fairview cemetery.

MYERS.—The funeral service of the late Christian Myers was held Friday at 10 o'clock p. m., June 17, 1910, in the Evangelical church at Wagram, Ohio. He was born in Franklin county, Pa., March 10, 1839. He came to Ohio in 1864 and was united in holy matrimony to Barbara Trish, October, 1866. This union was blessed with three daughters and two sons. In 1872 he joined the church of his choice, the Brethren in Christ, and remained a faithful member of same until death. His

parents, one brother, one sister, and one son preceded him to the spirit world. He departed this life June 15, 1910, aged 71 years, 3 months and 5 days. He leaves a wife, three daughters and one son, also three grandchildren, three sisters and many other relatives and a host of friends to mourn their loss. To know him was to love him. He stood for pure and high ideals in life and character. He was sympathetic in heart, kind in nature. He loved his family, his home, his church, his God, always loyal to his brethren and true to his neighbors. He was heard at different times to say he was prepared to die and go to be at home with Jesus. Peace be to his ashes. Text, Phil. 1:21. The services were conducted by W. E. Anderson. Interment Silent Home cemetery. Reynoldsburg, Ohio.

BAKER.—Sister Barbara Baker was born on August 16, 1817, in the township of Vaughan, York county, Ont., and died at the home of her daughter, Sr. Conrad Swalm, Duntroon, Ont., May 30, 1910, in her 93d year. Her maiden name was Cober, being the youngest of a family of eleven, and attained to a greater age than any of the others. On December 26, 1837, the deceased was united in holy matrimony to John Baker, who died April 8, 1897. To this union were born seven children, Nicholas, Catherine and Nancy, deceased; Samuel, Nottawa, Ont.; Elizabeth, Duntroon, Ont.; Susanna, Kindersly, Sask., and Isaac, Kindersly, Sask. The deceased was converted and united with the Brethren in Christ church over sixty years ago, and lived a consistent Christian life until her end. She was always ready to minister to the wants of others, and was firm for the doctrine she espoused at her conversion, until her death. When meeting with God's children in the house of God she was always ready, even in her old age, to give her testimony for the Lord when an opportunity was afforded her. Though she is now dead, she will still continue to speak to her children and all that knew her, by her many admonitions given them during her life. Funeral services were held June 1st at the sixth line meeting-house, conducted by the home Brethren. Text, Revelation 14:13. Interment in the adjoining cemetery.

GROH.—Solomon Groh was born in Humberstone, Canada, March 29, 1822, and died at his home near Sandusky, Mich., June 4, 1910, aged 88 years, 2 months and 6 days. He married Miss Mary Dennis in 1844. To this union were born three sons and nine daughters, of whom one son and seven daughters survive. His companion died August 28, 1903. He was married to Mrs. Ann Sternman, September 13, 1907, who survives him. He was converted in 1855 and later joined the Brethren in Christ church, being a member over 40 years. He lived a consistent Christian life and died in the triumphs of faith. He bore his afflictions so patiently. May the Lord comfort the bereaved widow and mourning family. Services were conducted by Bro. Geo. Kitley, assisted by Bro. N. Kitley, M. B. C., and Bro. Schmaus, of the Evangelical Church, and were held at the Mennonite church. Interment in the near by cemetery.

THE PILGRIM'S REST.

Gone to thy cold and earthly bed,
Thou pilgrim to thy home at last;
Now rest thy worn and weary head,
The bitterness of death is past.

Humble thy grave, and tomb-stone none
Points where thy slumbering body lies;
But God there smiles and He alone
A glory sheds that never dies.

Thou liest in thy lowly bed,
The mantling turf that wraps thee round
Is lovelier than the lofty tombs
With piles of massy marble crowned.

Then slumber and in Jesus sleep
Thy Savior and thy God is nigh;
This mortal He will safely keep
Till raised in immortality.